THE PACIFIC

A religious and family paper

Volume LIV. SAN FRANCISCO, SEPTEMBER 22, 1904 Number 38.

OUT IN THE FIELDS WITH GOD.

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born
Out in the fields with God.

— E. B. Browning.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

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The Cheering Word.

Little Charlie was the dull boy of his school. All the rest either laughed at him or pitied him. Even his master sometimes made fun of him, relates the Scottish Reformer.

He became sullen and indifferent, and took no pains to get on.

One day a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's efforts. He colored, but was silent.

"Never mind, my lad," said the gentleman cheeringly, "don't be discouraged. Just do your very best and you'll be a brave writer some day. I recollect when I began to write being quite awkward as you are; but I kept on, now look here.

He took a pen and wrote his name on a piece of paper in good, plain writing.

Many years afterwards that gentleman met Charley again. He had turned out to be one of the most celebrated men of his day, and he told him that he owed his success in life, under God's blessing, to his encouraging words.

Prayer can open the windows of heaven; prayer can bring angels down; prayer can open the heavens and bring a plentiful rain; prayer can put God in harmony with his own precious promises under a holy constraint for our help. Would to God that we realized the greatness of our privileges and the blessedness of constant communication with our Father in heaven.—R. S. MacArthur.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 22, 1904

THE KEYNOTE OF LIFE'S HARMONY.

The keynote of life's harmony is sacrifice,
Not twice, or thrice,
Beneath each sun will souls bow down
To lay the crown
Of will, or time, beneath strange feet,
But many times, that life's chords may be sweet.
Who sacrifices most
Drinks deepest life's rich strain, counting no cost,
But giving self on every side,
Daily and hourly. sanctified
But in the giving.

Living
Is but the bearing, the enduring,
The clashing of the hammer; the cutting,
The straining of the strings,
The growth of harmony's pure wings.
Life is the tuning-time, complete
Alone when every chord is sweet
Through sacrifice. No untried string
Can music bring:
No untried life
Has triumphed, having passed the strife.
True living
Is learning all about the giving.

—George Klingle.

"NO MORE SEA."

A trip to Los Angeles by the coast line is a beautiful and restful one. For a long distance the eternal hills are near on one side, the old ocean on the other. The authorized version of the Bible represented the Psalmist as saying: "I will lift up mine eyes unto the hills from whence cometh my help." The revised version makes the same passage read: "I will lift up mine eyes unto the mountains. From whence shall my help come? My help cometh from Jehovah, who made heaven and earth." But help did come to the Psalmist from the hills and from the mountains, though the fountain-head of all his help was far beyond those heights. Help comes to-day from the hills and mountains. It comes also from the sea. As the present writer sat last Saturday night at a car window for an hour or two and looked out on the waves as they gently lapped the ocean shore, and on the long line of light which the moon caused to stretch out over the waters, help came in more ways than one.

In the account of the vision which the Apostle John had on Patmos are the words, "And there was no more sea." But the sea is one of God's best gifts to men. Constituted as we are, we should miss the sea if it were not. Indeed, life would not be possible on the globe without it. Long ago that preacher whose words are recorded in the book of Ecclesiastes said: "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again." The water from the ocean ascends in vapor, it is collected by clouds, and is carried by the winds far out over the land, and is precipitated finally in rain. Diminish the ocean one-half and the amount of evaporation and rain would be diminished also, and great and calamitous changes would take place on the surface of the earth. Take away the ocean entirely and the globe would become a trackless waste. There would be no clouds, no rain, no springs, no rivers, no vegetation, no life constituted in any such manner as life now is. He who measured the waters in the hollow of his hand knew what was needed when of old he fashioned this planet as the abode for man.

But to John on Patmos the sea meant separation from all that was most desirable. He was an exile on that lonely island. Perhaps his words should be taken figuratively. Certainly, if we regard his vision as one of a redeemed and purified earth, that which shall be when Christ shall have complete ascendency. With not a few persons, this is the accepted interpretation of the concluding chapters of the Apocalypse.

There is coming a time, it seems, when the sea will be no longer a barrier and a separation; surely a time when it will not be the barrier and separation it now is. It is not such now as it has been in the past. All down through the ages the sea has been coming under the dominion of man. Man makes it minister to him to-day in ways not dreamed of centuries ago. Partly already has been realized the vision of the apostle when he said, "There was no more sea," if we take his words as applying to a redeemed earth. But that which now is stands as the earnest only of that which is yet to be. More and more as the years roll on will distance, both by land and by sea, be annihilated, and the world be brought into close relations. The Atlantic cable a few decades ago opened up great things to the imagination. Wireless telegraphy more recently opened up greater. In the teachings of Jesus is found the idea of a world unity. It is a living recognition of the brotherhood of man, implied in the fatherhood of God, which is to make this world what it ought to be, what it must be when it shall have met God's purpose in creation; and meet his purpose it must.

Our prayer is for the hastening of the time when in the sense herein considered there shall be no more

sea—nothing to separate, a time when over all the earth men shall live in recognition of that brotherhood which Christ came to teach. If this is not to be ever on this earth, then somewhere else it shall be, for that vision on Patmos never would have come if somewhere there had not been the reality to foreshadow it.

The Pacific Coast in Brief.

Fuel gas is furnished in Los Angeles for ninety-five cents a thousand. That beats San Francisco and the other cities about the bay.

Los Angeles has a penny daily paper. There isn't much in it, but it takes oath to an average circulation during the last year of 20,000 copies.

Los Angeles surpasses all other cities on the coast in its suburban electric railway system. Lines go out in all directions and for long distances.

The women suffragists of California are to meet in State convention in Los Angeles, October 5. The sentiment in favor of woman's suffrage is increasing.

Oregon's estimated population at the present time iss 470,000, a gain of 56,000 in four years. Of the inhabitants of Oregon 130,000 are in the city of Portland.

The hot winds of two weeks ago scorched many leaves on many of the trees in the Santa Clara Valley. This is noticeable as one rides through the valley on the train.

Rev. H. W. Pope, the evangelist, is expected to begin work among the Congregational churches of Los Angeles, Sept. 25. The first series of meetings will be in the Pico Heights Church.

The present writer had his first view last week of the new house of worship of the First Congregational Church of Los Angeles—only on the outside, however. It is a handsome, imposing-looking building.

The Los Angeles Times of last Saturday placed the announcement of the Sunday services of one of its flourishing churches among the death notices. Mistakes will happen in the best regulated papers.

A new building, to cost an hundred thousand dollars, is announced for the Methodist college at Los Angeles. The plan is to have it ready for dedication at the twenty-fifth anniversary of the institution, about this time next year.

The Rev. W. H. Day, of the First Congregational Church of Los Angeles, gave in his pulpit Sunday morning a sermon which was given by him this summer at Northfield. The subject was, "What Jesus Thought Important."

Vacant dwelling houses are scarce in Oakland, although not less than 1,600 have been built the last year. It is difficult also to rent a house in Berkeley. But there are several vacant houses for sale. They were built to sell, and not for rent. The cities across the bay are very popular places for residence.

His pastorate of nine years in the First Presbyterian church of Oakland made the Rev. Dr. R. F. Coyle well known to a large number of our readers. We are confident that the splendid sermon by him which we print this week will have a wide reading. Dr. Coyle is now pastor of the Central Presbyterian church of Denver, Colorado.

The Rev. F. N. Greeley of Oakland was called to the pastorate of the church at Waimea, Hawaii. He thought it best to decline the call; but having become interested in the work he suggested the Rev. C. D. Millikin as a suitable person for the field and he was called, as was stated in The Pacific last week, and has accepted the call.

The Rev. W. H. Hopkins of Berkeley brought to the Congregational ministers of San Francisco and vicinity last Monday an excellent paper on "Christian Science." It was decided to devote the meeting on October 3d to a discussion of the paper and a further consideration of the subject. Rev. C. R. Brown was appointed to lead.

The Rev. B. Fay Mills spoke in the East Los Angeles Congregational Church last Sunday afternoon and evening. These were the last addresses made by Mr. Mills before going East this week. Mr. Mills' last address before the Los Angeles Fellowship was on Sunday morning, and was on the subject, "What a Real Church Would Be."

Forest Grove, Ore., has a prohibitory liquor ordinance. An effort has been made to evade it by an organization known as the Commercial Club, which has a membership of about 300 and has been doing a thriving business dispensing drinks to the members. Another ordinance has been framed and passed which will effectually meet this evasion.

Arrangements have been made for the Rev. Dr. Wilbur H. Chapman to come to Los Angeles in February to conduct a series of revival meetings. He will bring with him some helpers from the East. The city will be districted, and meetings will be held at several places simultaneously. All the Protestant denominations will co-operate.

At the recent meeting of the Bay Association the Revs. C. R. Brown and W. W. Madge were elected delegates to the National Council. The editor of The Pacific was elected a delegate by the San Francisco Association. The meeting is to be at Des Moines, Iowa, from October 13th to the 20th. The American Board meeting will be at Grinnell, Iowa, October 11th to the 13th. Some of the Pacific Coast delegates will attend the Board meeting also.

The Rev. Aaron Williams of Oakland, for many years a retired Congregational minister, was struck by a street car last Saturday night at the corner of Grove and Fifty-eighth streets in Oakland, and was killed instantly. Mr. Williams was too deaf to hear the approaching car. He was eighty-four years old. Mr. Williams was ordained to the gospel ministry in 1838. He was a Welshman. Funeral services were held Tuesday in the Welsh Presbyterian church of Oakland.

Whitman College at Walla Walla, Washington, has conferred the degree of D.D. on the Rev. Edward Lincoln Smith, pastor of Pilgrim Congregational church of Seattle. This degree was conferred at the twenty-third annual convocation of the college which occurred on the 13th of September. Two other Washington ministers were thus honored by Whitman College at the time of the commencement exercises a few months ago—the Rev. Samuel Greene of Seattle and the Rev. H. P. James of North Yakima.

The Rev. P. S. Knight, and Mrs. Knight, of Salem, Oregon, have been visiting a married daughter who lives in San Francisco, and were in attendance of the

Monday meeting of the ministers. Mr. Knight is one of the pioneer ministers of the Pacific coast and has laid good foundations here and there in Oregon. Many years ago he was pastor of the First Congregational church of Salem. Now he is pastor of Central church in that city. For many years he was superinteendent of the asylum for the deaf and dumb at Salem.

"I don't know anything that is worse than this Louisiana lottery," said the county sheriff at Portland, Ore., a few days ago, "unless it is these big slot machines." "Every man I catch with a lottery ticket I will arrest," continued the sheriff. There is a war on the slot machines in Portland, and all gambling is under ban. The best thing Portland could show at the Lewis and Clarke Exposition next year would be a city free from the gambling iniquity. Let the war go on. It is the kind of war in which the angels in heaven take delight.

At the meeting of the Bay Association of Congregational Churches and Ministers last week the name of Rev. C. W. Hoag was dropped from the roll of membership at his request. Previously Mr. Hoag's name had been dropped from the roll of Plymouth Avenue church, Oakland. Mr. Hoag came to the Congregationalists from the Methodist South Church a little more than a year ago. He goes out—nowhere. Having studied law he has decided to enter into the practice of that. It is stated that he is living with his family in Oakland. Going away as he did some months ago, it will never be possible to clear himself of the suspicion resting upon him.

The San Diego Union of recent date says: "During the months of July and August the First Congregational church has greatly enjoyed the ministry of Rev. E. E. P. Abbott of National City. Mr. Abbott is one of the most scholarly preachers of California and brings to his public addresses a wealth of literary treasure. He presents this without oratorical style, and yet not at all in the manner of a professor. While his freshness of thought and simple delivery are very attractive, his deepest impress is made by the spirituality and moral earnestness of his message. Mr. Abbott has taken a sympathetic interet in various parts of the church life and given a pastor's service in the weekly prayer meeting and Christian Endeavor society. These opportunities for mutual acquaintance have been very pleasant and helpful."

The News-Messenger of Lincoln says: "The Gospel meetings being held here in the tent by Rev. Wm. J. Speers of Oakland, assisted by Rev. Jones of Rocklin, are a new departure in religious work. The meetings begin at twenty minutes to eight o'clock, by the use of a fine zonophone. The zonophone music is followed by lively congregational singing from "Church Hymns" and "Gospel Hymns" until 8:10, when a short opening prayer is offered. A delightful part of the service then follows in the use of a dissolving stereopticon, with which a large number of the finest views ever exhibited in this part of the country are shown. For twenty minutes the audience is entertained and instructed in the most delightful manner. The splendid views are followed by a strong, concise, reasonable gospel talk, rendered in a way that appeals to the deepest convictions and that inspires to the highest living. The entire service is free from sensationalism or ranting, and is a most wholesome influence in the town. The tent is beautifully lighted with electricity, the workers are cheerful, and everything is well arranged. The attendance has been good from the first service, and is increasing from evening to evening, many sitting on the sidewalks and standing about the outside of the tent. The fact that the meetings close promptly at nine o'clock each night probably accounts for the steady attendance of so large a number of men."

A DAY IN THE HOUSE OF LORDS.

By William Durban.

[Nothing of late in religious circles has attracted quite so much attention as the decision in the British House of Lords which gave to a small minority all the property of the original Free Church of Scotland. William Durban, of London, has given in the Christian Evangelist of St. Louis a fine pen picture of the day in the House of Lords when that decision was rendered. We reproduce it here in part.—Editor.]

The Victory of the Wee Frees.

I shall certainly never forget that day. The result was simply amazing. I endeavored in one of these articles a few weeks ago to enlighten my kind readers in America concerning this marvelous ecclesiastical litigation. We now perceive, since the judgment has at last been given, how very different law is from equity. Indeed, once more a most painful illustration has been furnished of the fact that as "iniquity" means "not equity," so law may be, and too often is, actual iniquity. All students know that the history of Scotland is one long romance, and that no part of it is more thrilling than the story of the Scottish church. But, as an eminent Scotchman said to me: "No more startling or dramatic event in church life has happened since the reformation," and even in the course of the reformation in Britain there were few, if any, single events of such magnitude as this one. Amongst the Scotch clergymen with whom I talked in the lobby of the House of Lords, one was the distinguished Principal Rainy. Another was Dr. Stewart Ross, who was moderator of the Free church in 1900, when it and the United Presbyterian church effected their famous reunion and became the United Free church. Both these Scotchmen expressed some fears as to the result, and when the day was over they hurried back to Edinburgh to assist in taking measures in view of the strange conditions now created by the judgment. That judgment was absolutely and entirely in favor of the little remnant of twenty-seven churches which refused in 1900 to the reunion and have ever since agitated to destroy it. These call themselves the Free Church of Scotland, claiming that they alone are entitled to the name, and that, moreover, they are the true owners of all the property belonging to the original Free Church.

In the Gilded Chamber.

The House of Lords is a spot of august associations. But it is redolent of all the associations of the stiffest and most arrogant conservatism. And these were represented very fairly on this memorable occasion by certain elements of personality. Only the court of appeal sat for the purpose of discussion and legislation, but certain notabilities were present as spectators. Amongst these were the Duke of Argyll, the Earl of Aberdeen, and the Earl of Stair, eager as Scotch to listen to the deliverances of the seven judges. The Archbishop of Canterbury was for the most of the day present, clad in his robes. He also is a Scotchman.

I was somewhat astonished at the cool and dispassionate manner in which five of the judges treated so colossal a case, which surely involved elements of profound sentiment and sympathy. But only Lords Macnaghten and Lindley departed from the hardest and most unsympathetic course of techincal, logical, and legal interpretation. These two indulged in warm and humane treatment of the issues. Lord Halsbury (Lord Chancellor), Lord Alverstone (Lord Chief Justice), Lord Robertson, Lord Davey, and Lord James, were cold and stony, as if their business was only to regard the dead letter of the law—the letter that killeth—and to ignore the spirit which should be recognized in all law.

Five against Two.

With wonder as the arguments developed, I and others listened to these legal luminaries. The Lord Chancellor commenced by rising from the woolsack and taking his place at the table between the crimson benches in order to read his declaration of opinion. He was arrayed in full legal canonicals, but the other six judges were in plain attire, eschewing for the occasion the powdered wig and gown. He struck the keynote which the majority of the seven followed. His principle was that a church has no right to modify its creeds, or if it does so it risks the loss of its corporate title to property and funds donated by people who manifestly by giving money approved of the doctrinal trusts. The Lord Chancellor refused to consider any differences between essentials and non-essentials and said that church creeds were irrevocable and final. If they are modified the church loses her identity and her corporate rights.

A Frightful Dictum.

The Lord Chancellor and the majority delivered a pronouncement which would fill any historian of the church with surprise. For any competent historian would ask if the early church lost her identity when the original creed of Nicea was altered into the present Nicean creed. Lord Halsbury argued that when the Free Church and U. P. Church became one in 1900 the creeds of both those churches were modified and therefore the contention of the appellant is right. The twenty-seven resistant churches declare that the United Free Church has betrayed the doctrinal trusts and departed from the Westminster Confession of Faith and from the Calvinistic standard of Knox and the Presbyterian fathers. Also the disestablishment is crucially involved. The U. P. Church to a man and a woman has always vehemently declared for freedom from the State, but the Free Church, formed by secession from the State Church of Scotland, went out in 1843 on other grounds, especially the question of patronage, but never opposed the establishment principle, but would at any time have gone back had other matters been adjusted. The Wee Frees are for an establishment on certain conditions, and this was made a crucial point. But all Great Britain is amazed at the dictum of the Lord Chancellor and the majority of the seven judges, that the United Free Church is heretic to the true principles of the original Scotch Presbyterians.

The Riddle of the Confessions.

It is not to be forgotten that most of the Protestant confessions were drafted rapidly in the confessions of the sixteenth and seventeenth centuries, without any idea of finality, and in the Reformed, as distinct from the Lutheran and Anglican churches, they have always been regarded as "subordinate" to the Bible and liable to amendment. Harnack, the most eminent living authority on the history of dogma, expressly and enviously recognizes this as distinctive of the Reformed, and especially the Presbyterian churches. The great German critic writes: "Those churches possess what we Lutherans do not—a freely organized church which gives laws to itself"; and he proceeds to show that in virtue of this feature Presbyterians can legitimately revise their creeds, quoting the creed revisions of American Presbyterians. But of this difference the Lord Chancellor was evidently unaware. All through the long and elaborate disquisition which he read, longer than an average sermon—as was each of the pronouncements—this first authority in the land on law spoke of the Westminster confession as if it had the same relation to the Presbyterian Church as the Nicene creed has to the Anglican Church, or the Augsburgh confession to the Lutherans. Hour after hour we listened to these essays by the seven dignitaries. The Lord Chancellor treated us to long Latin and Greek quotations from the records of councils at Constantinople and Jerusalem. I noted that during this process his colleagues were overcome with strong inclinations to yawn, and that they assumed all sorts of undignified positions on their long benches. Indeed, the ponderous extracts were of no earthly significance. The important fact is that the law of the land has decided that a church is not a living body informed by the Spirit of God and taught by the mind of Christ, but a mere dead machine controlled by the minds of people long since dead. The decision of the lords in favor of the Wee Frees creates an astounding position. The great United Free Church, much larger and richer than the Scotch Established Presbyterian Kirk, is at one stroke deprived of the greater part of its buildings, funds, and other means of carrying on its work. The total sum involved is 5,000,000 pounds handed over to a small group of Highlanders utterly incapable of using such funds. What will be the sequel?

London, England.

Acorns From Three Oaks.

Aloha.

A Personal Tribute to Samuel T. Alexander.

That was touching news indeed which the elect missionary lady brought home to Three Oaks, that the great-hearted Samuel T. Alexander lies under the sands of Africa, until the morning of the resurrection. I am not sure that I can write of it, but my heart seeks some vent for genuine feeling. Others will speak and write of him in detail, and show what his life was in all its wide interests. I can but touch my pencil with a tear and tell what this generous Christian was to me, one of the least and latest of his countless friends. I could have wished to come to California earlier to make mid-life friendship with such a merchant man, fisher, hunter, friend. Good Pacific, let me tell others how good he was. Other men who don't make speeches, or shine at conventions, or get their name in the papers, may take heart that human love, gentleness, and generosity are better than silver, or assertion, or conspicuousness. Surely his pastor can speak of him now without the interdict of his modest parishioner, as he loves to speak of the sainted Phillip Brooks.

What a memorial service that will be when many try to tell in the prayer-meeting what this good man was to them in the bereaved yet blessed church! Let me tell one thing of him. No man has done so much in California to aid my passion for helping struggling churches of Jesus Christ. Many Minneapolitans put leaven in my hands to lift the prairie churches out here. I have been only a humble corporal where General McLean has held the field. Good general he! A friendly introduction brought me generous consideration, and has been the largest ingredient in such crumbs of comfort as I could extend with sympathy to pastors of struggling churches. I once shied a hasty letter to him as he was getting ready to go abroad, nor was I surprised that no prompt answer came. Yet just before his good ship reached Queenstown, he penned a letter which let me tell the waiting church and pastor his check would surely come to bind their generous pledges. Once when he could not give, he gave such a good reason why, not in cold, curt typewriting, but with personal, pleasant autograph. None will better appreciate this sincere tribute of praise than the generous friends who help a retired old parson do little bits of good until he shall go where this great heart has gone. Your sunny philanthropist isn't under Victoria sods. He's joined the brilliant coterie in the skies, where they tell of the redemption of the Pacific islanders. We do not dream of them as catching sharks, hunting elk, or bagging African lions; but they have welcomed this happy, helpful, heroic heart who went to Africa as devotedly and bravely as ever Livingstone or Stanley did. It is a richer land for many of us, because his dust sanctifies it.

The Invitation to Stanford.

Of course, we will make no other engagement for Monday, September 26. We want to see the completed buildings of the great university. It will hearten our hope for California to see her handsome boys and girls crowding the wonderful "Quad." ,That is the great sight, as they are the riches of the famous school. But you want to see the most beautiful cathedral in America, under guidance of a wise professor, who can point out its masterful art beauty and richness. The great organ will play in your heart after its master touches you with special musical welcome. Senator Stanford left fine horses in the region, and the free ride is not to be despised. Take plenty of lunch for a big party. It is good of them to let us do this, for we can be free to invite our friends. I know Brothers Brown and Adams will be there, for they have said so. And the ministers' Monday meeting knew enough to adjourn, for its wise ministers like to extend acquaintance. I hope we can all get into the pleasant hall, even if we can not get to the first table.

Please, Brother Hopkins of Berkeley, come with your deacons and let us bid you welcome. Beloved faculty of our Seminary, we want to meet you. None can canvass for young theologues among the Stanford students like the happy men in training for the ministry. President McLean, show them early what Congregational fellowship means. Southern Pacific trains run conveniently to make Congregational Day at Palo Alto an occasion of great satisfaction. We shall miss Drs. Mooar, Dwinell, Benton, the saintly Mrs. Warren, and the new angel Alexander; but they will gather a brighter and a larger group than we shall make. We can tell the Palo Alto folk our hearts are with them and their optimistic pastor. And the earthly and the heavenly groups may both shine in the light and love of him who said, "By this shall all men know that ye are my disciples, if ye have love one for another."

Fellowship Association.

A little bird who somehow flew from the committee room of the coming association, though they did not send him, forgetting how every leaf on my oaks quivered with interest, tells me we are not to be so much feasted with eloquence at our autumnal gathering as invited to do the generous and practical thing which the kingdom demands of Congregationalist. And we are to have a layman's day. This acorn pleads with every pastor to send or bring a brace of the most helpful layman. If our Methodist friends could hold the loyal support of many stalwart lay helpers from the East for a month at Los Angeles, may not we have a house full for a day while they realize the thing we long for and must have if we win our part of the great battlefield. If this wise move has got your eye and heart, dear brother, please talk it up with your wisest and strongest brother. Something will surely be done if we have our wheel-horse helpers in council. Talk it up in prayer-meeting, Combine, friends! Come! Pray! Plan! And if Superintendent Harrison, who will canvass the matter with our northern churches, or any other brother whom we trust comes with a burden on his heart, let us lift with him. My tiny country hatchet will be the smallest in the armory, and my only hope that it makes any chips fly rests upon your countenances sharpening the countenances of your brethren while we all aim to do yet a little more for him who loved us and hath bought us with his precious blood.

THE NEED OF THE CHURCH OF TODAY.

Henry Kingman, D.D.

There are unmistakable indications abroad in the Christian Church today that there is a readiness for spiritual revival such as there has not been before for many years—perhaps not since the Church began to be so permeated with the modern spirit, and to have its energies so largely monopolized by the effort to readjust itself to the new conception in scientific and religious thought. The last twenty-five years have been strenuous ones for all thoughtful men in the Church; growth has been going on all about them, and so rigid has it been and so severe have been the growing pains, that the Church has often of necessity been self-consciously absorbed with its own problems and experiences. It has not thought so much about God because it has been compelled to think so much about itself. It has passed through the stages of a certain self-complacency in its intellectual advance of a pleasant optimism that spring from this self-confidence, and of high expectation based on its greater wisdom and steadily growing activity.

But throughout Great Britain and America, at least, this easy-going optimism has been brought to a halt; has for the most part been silenced by stern facts, now become too clear and too painful to be denied. The fact that, however the Church may have grown in scientific wisdom and candor, she has not equally grown in spiritual power or in the ability to redeem men, but her unprecedented activity is an activity largely sterile in life's highest processes. That in spite of her more intelligent use of the Bible, she is not actually making the Bible a book of life to modern saints

and sinners, as it has sometimes been even when cumbered with much misunderstanding.

During an extended trip this summer through the East, I was interested in talking on this matter with a score of representative leaders in our own and other denominations—men engaged in various lines of Christian work, pastoral, educational, journalistic, ranging in their points of view from conservative to progressive. With but one or two exceptions they appeared to agree upon several points:

(1) That in spite of the great activity and undoubted faithfulness of the Church, she was at present to a great extent "marking time;" unable to advance as she longed to do, unable to thrill men as once she did or move them to a passion of love to their Savior, unable to call the dead to life; that she was holden from her highest service through sheer inability to reach the deep springs of human action.

(2) That the Church had become alive and sensitive to this fact; her earlier self-complacency and easy-going optimism has passed away and given place to a deep consciousness of need, to which she had long been a stranger.

(3) That the need was not so much for new methods, or widened activities, or greater faithfulness, as for a new apprehension of spiritual realities; for eyes to see again with joy old truths that, still believed, have yet become worn and dull to our perception.

(4) That this work was pre-eminently the work of the Spirit; the gift of God; the moving of the waters; that come not by observation, but by God's mercy. That it is today as it was years ago, when one said to a church in like case: "Ye shall receive power when the Holy Ghost is come upon you."

(5) That this deep sense of insufficiency, this consciousness of need, was the promise of the approach of answer to the Church's prayer. When there was no longing, there was no hope; but now, with longing at her heart, the Church everywhere looks to God for the divine revival that only he can give; and the depth of her desire is a true measure of her ground for hope.

If it is true that earnest men everywhere have come to conclusions such as these, may we not wisely pray for and expect the speedy breaking of a new morning in the Church's life? Claremont, Cal.

STANFORD MEMORIAL CHURCH.

The Congregational guests at Stanford University next Monday will keenly enjoy seeing the greatest of American cathedrals. It is so unusual a structure that almost all persons are at once impressed with its character and instinctively regard the proprieties. Guests are free to move quietly about, observing closely and minutely all the paintings and mosaics and inscriptions and the beautiful windows, but there is general consent that no one shall venture to leave the floor of the auditorium and enter the pulpit, or even the broad platform; but occasionally a guest is so bent upon seeing everything that he climbs the marble steps to get a clear view, wholly oblivious of all else. An audience gathered in reverent attention to an organ recital is occasionally amused by some much-traveled tourist who is totally oblivious of the situation. But strange as it may seem, the most notorious and exceptional offense was committed by a body of ministers, who entered the building and engaged in loud talking and laughter, and when the recital given in their honor was in progress they paid no more attention to it than if it had been machine music in a restaurant.

A VISION AND A VOLUNTEER.

(A Sermon by Rev. R. F. Coyle, D.D., of Denver, Colo.; text, Isa. vi: 1-8.)

In a very deep and true sense, it is what a man sees that either makes or unmakes him. The effect of vision upon character and service is transforming. It elevates or debases, according to its quality. Whether a man grovels or soars, whether he slimes his way with the worm or walks upon the hilltops, whether he remains in the realm of animalism or rises into the spiritual and lives in the high places of the sons of God, is determined by his seeing. The men who shape history and direct the destinies of nations are the men who have eyes.

Moses saw the invisible and endured, struggled, conquered, lifted himself and his people into prominence forevermore. Saul of Tarsus, on the Damascus road, saw Jesus Christ, and out of that vision came a power of manhood that has thrown itself beneficently across twenty centuries. Luther, in his monk's cell had a vision of the spiritual, and out of it came the Protestant reformation, with all its forces of liberty and progress and enterprise. General Booth's tremendous success with the Salvation Army, an organization which in less than a generation has belted the globe, is simply the realization of what he saw. Because David Livingston had eyes to see, Africa to-day is zoned with light, and that matchless career of his stands out before the world, and will ever stand, as an inspiration to the noblest efforts for human up-lifting. Because Jesus saw Satan fall like lightning from heaven, he was thrilled by a sublime optimism, because he saw, as no one else has ever seen, his kingdom is coming and will yet cover the earth as the waters cover the sea.

It is a great thing to have eyes in the mind, to see with the soul, to pierce through the crust of things, and get down to inner meanings. This is really the difference between the man of education and the ignorant boor, between the slave of superstition and the man of science, between the filthy fakir and the intelligent worshiper of God. It is a difference of seeing. From a man like the late W. E. Gladstone, with his far-sighted vision, to the illiterate Tom, Dick, and Harry of the under-world, the difference is almost measureless, the gulf is immense, and the thing that bridges that gulf is seeing.

Who are the prophets that come with messages for their age, the Isaiahs, and Savonarolas, and Wesleys, and Garrisons, whose ideas and principles change the courses of history, but men who see? Beholding great sights, they perform great deeds. Visions of freedom, of chains broken, of slaves liberated, of oppressions taken away, have been the fountain-heads of all the religious and civil and constitutional liberty in the world at this hour. Because some men, in the centuries gone, had eyes to see, we have the flag of the free and the home of the brave. Back of all emancipations and reforms, back of all patriotisms and philanthropies, back of all benefactions and benevolences, yea, back of all invention and discovery, is that prolific mother which we call vision. Men first see something with their mind, and then proceed to do something. If Thomas A. Edison is, perhaps, the greatest inventor of the age, it is because he is the greatest seer. What are ideas but visions of the soul, something seen with the inner eye? and the translation of those ideas, or visions, into facts is the explanation of all progress and all civilization. If Christian men and women everywhere to-day are inactive, indifferent, unconcerned, it is chiefly because they do not see. Now, with this introduction, let me read to you a remarkable passage from the prophecy of Isaiah.

"In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." The first thing we have to do with, you observe, is—

1. A vision of God. Isaiah at this time was a young man,

not yet, I imagine, devoted to anything definite in life. He was simply wavering on the edge of things, scarcely knowing what to do with himself. While in this condition of uncertainty, one day he went into the temple, and there beheld a sight that lived in his soul forever. Whether objective or subjective, does not matter, so far as the purpose of this discussion is concerned. The vision stayed with him as a constant inspiration, and made him a fearless and mighty prophet of God. He says: "I saw the Lord, sitting upon a throne, high and lifted up,"—and that vision was the secret of all his courage and all his consecration and all his sacred eloquence.

Read the lives of the apostles, and you will find that it was their God-consciousness, their faculty of seeing the divine, of living as in the presence of the infinite majesty, that made them so irresistible. They saw God; they realized God. They hid themselves in God, as in the munitions of rocks. In God they lived and moved and had their being. This was especially true of Paul, and hence the marvelous dynamic of his life. Think what must have been the power of a man who could not only touch and shake his own age out of its superstition, but touch with constantly accumulating force all subsequent ages, until at this hour his influence is felt in every part of the globe. Such a man was Paul.

The man who sees God in all events, who makes God his philosophy of history, who backs up, so to speak, against the Almighty, can never be put down. It was this that made Huguenot and Puritan and Covenanter so invincible. The main factor in all their calculations was God. They went into battle with the great Name upon their lips, and pillowed their heads upon it by night. In all the shock and upheaval of the great days in which they lived, they were steadfast and immovable, because, with their inner eyes, they saw the Lord.

Look into the gospels, and see how even Jesus was sustained and borne up by his consciousness of God. The infinite Father was more real to him than the Judean hills and rocks. Whether in the midst of the loneliness of the mountainside or in the midst of the curious multitude, he was always ready to have a word with his Father. Material boundaries and limitations were nothing to him. He stepped across and refreshed his soul by communion with the highest. He moved serenely on, he endured, he suffered, he walked calmly up to Calvary's tragic and awful death, because he saw God. What was true of him and of the apostles and prophets has been true all along the pathway of history. Wherever you find a great awakening of the church, wherever you run upon a mighty revival of religion, shaking and overturning society, there you never fail to find some fresh vision of God. If ever there has been a noise and a shaking among the dry bones, if ever they have come together, bone to bone, and been clothed upon with flesh, and made to live and stand up, an exceeding great army, the explanation of it all was some renewed vision of God. The eyes of men have been opened to see, and out of their seeing have come progress and victory for the church.

Need I remark that on both sides of the sea and throughout Christendom there is a growing conviction that this is the one great need of the church to-day? If there is apathy, if there is coldness, if there is worldliness, if missions languish, if converts are few, if in many places the religion of the crucified is barely holding its own, if Christian machinery multiplies and Christian efficiency seems to diminish, it is owing to a lack of vision. Our modern Isaiahs, our standard-bearers, and our members in the rank and file do not see the Lord. Let us confess it frankly and with penitent self-accusation. Eyes for things of the dust, eyes for material gains and material pleasures, eyes for the attractions of mammon, of fashion, of amusement, eyes for the smoking "lamps that skirt the sluggish river of time," but no eyes for the great Light, no eyes for the spiritual, no eyes for the eternal, no eyes for God and his kingdom. That, precisely, is the difficulty. We laugh sometimes at the Christian Scientists, and we marvel at their enthusiasm. It seems inexplicable. Various solutions are suggested. But perhaps it may be accounted for by vision. Perhaps their earnestness and their growth and their confidence and their power come from their seeing, or from what they think they see. And one can say this without giving the slightest endorsement to this greatest of all the religious fads of modern times.

At any rate, the people who see great sights are the people who do great deeds.

There is that young man in Boston, polished, cultured, eloquent. He has no thought of a strenuous and heroic life. But one day the quiet of his office is disturbed by a mob in the street maltreating Wm. Lloyd Garrison and dragging him off toward jail, because he dared to befriend a black man. It set the young man's blood on fire. Before his mind passed the vision of the slave, shackled, scourged, forsaken, rising into liberty and manhood. He looked, and was transformed, and said to the voice that spoke within him, "Here am I, send me." From that hour his matchless gift of speech was consecrated to the cause of freedom for the negro, and with what power he spoke, and how well he did his work, history will never forget to tell.

Every reform, every invention, every splendid business enterprise, every upward movement of civilization, was a vision before it became a fact. It lived in the mind before it was made flesh and dwelt tangibly before men. It is not otherwise in the church. If we are at ease in Zion, if we are satisfied with small things, small successes, or no success, it is because we are blind. Never shall we become doers until we are first of all seers. Only let us see the Lord, and the hosts of Israel will go forward. When the Julia Ward Howes of liberty and of the church begin to sing:

> "Mine eyes have seen the glory
> Of the coming of the Lord,"

the armies of deliverance will soon begin to march; something will soon be done. I am glad to believe that this hour seems to be dawning again. There are arrows of light piercing the shadows all around the horizon. I may be wrong about it, but it seems to me that the leaven of vision in the high spiritual sense is yeasting and working and swelling in all the great church loaf to-day. Here and there prophets are rising again who are looking over the border into the unseen, drinking out of invisible fountains, and are pointing to promised lands on the other side of the wilderness. Here and there they are making the people tired by a mere yard-stick and market-place and counting-room kind of life, and are filling them with longings after the spiritual. These signs may be taken as the first droppings of a gracious rain which God is soon to send upon his church; but if he does, it will come from seeing the Lord.

II. But next in importance to a vision of God is a vision of ourselves. So far as we know Isaiah was a young man of excellent character. No doubt he had the confidence and respect of all who knew him. The probabilities are that his life was above reproach. But when he got a glimpse of the infinite holiness he cried out, "Woe is me; for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." No man can see aright without feeling just as Isaiah did. When that vision rises up before him, all his pride, all his self-sufficiency, all the small moralities on which he is building will seem to him like blight and mildew on the leaves and flowers. Over against the divine perfection his own righteousness will appear as filthy rags.

One of the great mistakes we are constantly tempted to make in forming an estimate of our character and the quality of our manhood and womanhood is that we insist upon comparing ourselves with ourselves.

We set man over against man and class against class. Alongside the debauchery of many we are decent indeed. Alongside of the vile we are virtuous. Alongside of the grasping we are generous. Alongside of the loathsome we are attractive. And so society is conveniently divided up into what we call good and bad, pure and impure, conscientious and criminal, Godlike and devil-like. The tendency of it is to make those who walk on the uplands of respectability conceited and self-complacent. There is to be sure a vast difference between the honest and the dishonest, between the morally high and the morally low—a difference as great as that between the clear mountain stream and the stagnant festering pond—but at the same time it is nothing at all in comparison with the difference between the holiest man on earth and the holiness of God.

If you want to know whether your boy can play the violin compare him, not with the common fiddler of the street, but with Paginnini. If you want to know the quality of a piece of music do not compare it with the jingle tunes of some of our Sunday-school books or the rag-time of the low dance house, but with the sublime symphonies of Beethoven. If you want to know whether your daughter can paint, bring the best production of her brush and set it down beside the "Last Judgment" of Michael Angelo. The alderman in the city council may talk well, even eloquently, if you compare him with the ignorant hack-driver, or crossing-sweeper, or hod-carrier; but bring in a Demosthenes, or a Pitt, or a Webster, or a John Bright, and he is worse than a stammerer. The

cabin of the poor laborer is a palace if you contrast it with the Indian's wigwam of our Western plains; but how infinitely mean and insignificant it seems alongside of the Waldorf-Astoria.

Everything depends upon the standard or type or model from which we take our measurements. We who sit here today are splendid people, veritable paragons of virtue and goodness, compared with some other people on the face of the earth—the cannibals of Central Africa, for example, or the Patagonians of South America, or the wretched dwarfs whom Stanley found on the Upper Congo, or the miserable slum dwellers of our crowded cities—splendid people; but what becomes of all our splendor when we look into the face of God? The whitest piece of linen looks yellow when cast out upon newly fallen snow; the brightest candle that ever burned would look like a shadow if placed near the mighty search-light of a modern battleship; that search-light itself would look black if held up in front of the noon-day sun; and that is how Isaiah appeared to himself when his eyes beheld the King, the Lord of hosts. So you and I would seem to ourselves if we did but seek a vision of God. One look at his ineffable purity would overwhelm us with a sense of shame and cause our proud heads to fall upon our sobbing breasts. All that is conventional would be swept away; all our pride would collapse like a bubble; out of the depths the heart would speak and say, "Woe is me for I am undone." When Job saw the Lord, you remember, he abhorred himself and from that hour his captivity was turned. Seeing God we see ourselves; and the whole history of Christian progress will bear me out when I say that until men get this double vision they never amount to very much in Christian life and service.

I trust I may not be charged with making an unkind impeachment if I suggest that the one great weakness of our pulpits today, and the one great weakness of our church membership everywhere, is a sense of self-sufficiency, a self-complacent feeling of worth and importance, an over-weening consciousness of merit, and a vanishing sense of the heinousness of sin, first of all in ourselves and then in the world around us. The only thing that can burn all this away and bring back apostolic earnestness and consecration is a vision of God. Most of you, I presume, have read the sweet and touching story which Prof. Austin Phelps tells of Dannecker, the German sculptor. For eight weary years he labored upon a marble statue of the Christ. When he had worked upon it for two years it seemed to him that the statue was finished. What more could he do to add to its perfection? To test the matter, however, one day, he called a little girl into his studio, and, directing her attention to the statue, said, "Who is that?" She replied promptly, "A great man." He turned away disheartened. He felt that he had failed and that his two years of labor had been lost. But he began anew. He toiled on for six years more and then inviting another little child into his studio, repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence awhile, the child's curiosity deepened away into awe and reverence, and bursting into tears, she said softly, "Suffer little children to come unto me." It was enough. The untutored instinct of the child had led her to the right conclusion and he knew that his work was a success.

Dannecker declared afterward that in his solitary vigils he had seen a vision of Christ and had but transferred to the marble the image which the Lord had shown him. Some time later Napoleon Bonaparte requested him to make a statue of Venus for the gallery of the Louvre. But he refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a pagan goddess. My art henceforth is a consecrated thing." Something like that, I am sure would be the spirit of Christian preachers and Christian people if they saw the King, the Lord of hosts. To devote themselves to lower things or to lower themes; to allow themselves to become absorbed with fashion and display and worldly pleasure; to give themselves up to these pagan goddesses, after such a vision as that, would make them feel that they were committing sacrilege indeed. Oh, if we did but see the King; the Lord of hosts, what preaching we should have, and what living we should have; for always it is those who see great sights that do great deeds and develop great lives.

One time, at a meeting of the General Assembly, an effort was made to raise funds enough to send a young Princeton graduate to India as a missionary. A teacher in a home mission school was seen by her hostess to slip a gold ring from her finger and put it on the collection plate. Asked afterward by the lady whose guest she was why she did it, she replied, "Because I had no money and because I knew what it would mean if the effort to send this missionary failed." Not long before she had been told that she would have to give up her own school because there were no funds to support it. But she would not give it up. She held on with magnificent heroism, and she contributed the ring with all its sacred associations to help another do what was so dear to her own heart.

Next morning a commissioner brought the ring into the General Assembly and told the story of it. It was worth about five dollars. "I will give five dollars to send the ring back to the young woman," said a minister. "I will give five dollars," said the stated clerk. A newspaper reporter handed up five dollars to the platform. Pastors, missionaries, visitors, came forward eagerly with the cash, each one eager to have some share in restoring the ring. In less than ten minutes more than $300 had been passed up to the desk. It was all caused by the vision they got of the self-sacrificing love that flamed in the heart of that little woman, making her glad to do something for her dear Master.

Brethren, if we did but see Jesus lifted up upon the cross; if we did but look into the face of the Crucified; if in the light of that face our eyes were opened to see ourselves as we are, opened to see the love of God for a lost world, and that world's need of a Savior, what men and women we would be; how our hearts would open, and our lips speak, and our benevolence flow out like a river. All we need to make us evangelists and soul-winners is to see. If we could be struck down like Saul of Tarsus on the Damascus road by light flaming from the person of Christ, like him we would rise to our feet, divine in consecration, irresistible in power, and leave a shining pathway wherever we went among the Gentiles. All great Christian souls, all the great leaders in Zion, must be crushed and humiliated by an excess of light before they go forth to conquer. Would God the whole ministry might go into the temple and see, or up the Damascus road. For illustration, let us turn again to Isaiah. After getting a vision of God and a vision of himself, observe, he

III. Becomes a volunteer. In response to the voice of the Lord which said, "Whom shall I send, and who will go for us," he replied, "Here am I, send me." Nothing could be more practical than that. He has no thought of any second or third person answering the call. The vision does not evaporate in sighing, or dreaming, or in suggesting what this or that man should do, but immediately crystallizes into personal service. When a man in a tremendous experience like this reaches the point where he says, "Send me," we can have no question as to his earnestness. He means it through and through.

But there is an intermediate step here which must not be overlooked. As soon as Isaiah saw himself in the light of the infinite holiness and cried, "Woe is me, for I am undone"; as soon as a genuine penitence seized upon his life and melted him into humble, heart-breaking contrition, one of the seraphim flew, mark the word; it is wondrously sweet—FLEW, so swift is the forgiving love of God when he sees a man broken in spirit by a sense of his unworthiness, and said, "Lo, thine iniquity is taken away and thy sin purged." That step was absolutely necessary before he could become an evangel to his people. An unconverted prophet can do nothing but magnify his own incompetency. A man who has no grip upon God cannot grip the consciences of the people and turn their thought upward. Unconverted church members can bring no sheaves into God's garner. How shall those who have never tasted of the water of life themselves bring others to the fountain? If the blind lead the blind, both will fall into the ditch. By multiplying thousands evangelism is felt to be the great need of the Church today, and we are glad of it. No sign could be more hopeful. God is laying upon those who preach and upon those who bear his name the burden of souls. Let us pray that the burden may increase until the whole Church is aroused and recruiting for the Lord becomes once more a passion. But the first condition of successful evangelism is personal cleansing and purification. Only the truly converted, only those who have put away sin and tasted of the heavenly gift and have a real heart experience of Jesus Christ, can be used by the Holy Spirit in bringing others to conversion.

Shall I trouble you with a notable instance in proof? For seven years the celebrated Dr. Thomas Chalmers occupied a pulpit and preached with splendid eloquence before he had an experience in his own soul of the renewing power of God. His ministry was the sensation of the hour. Great crowds thronged his church, and hundreds were turned away for lack of room. His name and fame were sounded far and wide throughout the land, but there were no permanent results. The intellect and taste of the people and their love of oratory

were delighted and gratified, but their consciences were unpricked. The plowshare did not cut down into the deep places of their moral nature.

He has left on record the sad and humiliating testimony that his preaching during those years did not have "the weight of a feather on the morals of his parishioners." But there came a day when he was laid aside by illness. In his illness he saw the King, the Lord of hosts. In that vision he saw himself and his heart was broken with contrition. The formal gave place to the vital, the professional to the real, and the whole man was transformed. He was as new a man as Isaiah was that day when he came out of the temple. His health returned. He went back into his pulpit and all Scotland was shaken. From that day his ministry was mighty in its evangelism. The lips, eloquent before, were touched with the fire of God, and that fire burned its way into the hearts of men and brought them to their knees in repentance and to Jesus for salvation. When that crisis came and that sharp angle was turned, it was no longer a question of drawing the multitudes, or of winning applause, or of cutting a great figure as a pulpit orator. The one thing that absorbed and controlled him was to lead sinners to the cross and to build men and women up in Christ Jesus.

It was Isaiah's genuine conversion that led to his wholehearted consecration and caused him to say, "Here am I, send me." He has no terms to dictate, no suggestions to offer, no program to outline, no pulpit to choose. The surrender is complete. The whole citadel of his manhood, outworks and all, has yielded to his Lord, and he simply says, "Send me, send me anywhere, send me into any field. Send me up the hill or down the valley. Send me into the slums or out upon the avenues. Send me where the work is hard and the pay small, into city or country, into obscure place or conspicuous, to my own people, or to foreign people, only send me. Do not let me run without tidings, uncommissioned from above, unauthorized, unanointed, but send me, and send me now, that I may go and tell the people of the love of God." That was the spirit of the young man Isaiah, and no wonder he towers up in biblical history as the great evangelical prophet.

Oh, if it were my spirit and your spirit. And it would be if we saw the King, the Lord of hosts. If we do not serve it is because we do not see. If we do not volunteer it is because we have no vision. If we have no, "Here am I, send me," to answer to the Lord's call it is because our eyes are holden by the things of this world. If we are not active and earnest; if we are not eager to tell of the love of God and send out this blessed evangel of the Cross through the home land and through lands beyond the sea, it is because we have not seen Jesus Christ. We have allowed him to be hidden behind the smoke and dust and fog of the world. Brethren, what we need today to quicken us, to arouse us, to kindle us with a holy zeal, to beget within us a cheerful readiness, to convert us from our apathy into helpers and lifters and leaders and followers is to see God.

Book Reviews.

"The Philippian Gospel." By W. G. Jordan, B. A., D. D. This valuable new century commentary on the Epistle to the Philippians is another of the constantly growing recent collections of expository volumes on the literature of the Bible. The author is the Professor of Old Testament Exegesis in Queens University, Kingston, Canada, whose previous work on "Prophetic Ideas and Ideals" has received much favorable comment from the press. The sub-title, "Pauline Ideals," gives the key to the spirit of the book which is to interpret the revelation through Paul in terms of life and duty. The thesis is that the letter is a revelation of Paul's inward life, as well as a manifestation of Christian truth in and through him, and "an attempt is made without technical discussion to expand some of Paul's great thoughts and clothe them in language of our own time, showing their bearing on present thought and conduct." The style is simple and the diction easy and beautiful. The work of binding and printing is excellently done. The book will strengthen and adorn any library. (Fleming H. Revell Company, Chicago).

"After the Primary, What?" By A. H. McKinney, Ph. D. In this exceedingly useful and practical volume by an acknowledged leader in pedagogical science we have one of the best applications of the principles of recent psychology to Sunday-school methods. The author does not weary us with abstractions, but goes right to the actual problems of the child between nine and twelve, which he calls the Junior age, and tells how to solve them. We have here what we so often miss—the solution of difficulties. He does not raise the hard problem and then leave it poised in mid-air; he tells us in every case how to meet and conquer it. The saneness of the positions taken are evident at a glance, and the methods are many of them new and original. In a short introduction Dr. Balcolm Shaw of Chicago commends the work very highly, speaking of it as teaching him how better to understand his own boys and those sent to him to teach. The book should circulate widely. (Fleming H. Revell Company, Chicago).

"Bible Studies in the Life of Paul." By A. T. Sell, D. D. We have here another and the latest of a series of Bible Study text books by the same Chicago writer. The others being "Supplemental Bible Studies," "Bible Study by Books," "Bible Study by Doctrines," "Bible Study by Periods," and "Bible Study in the Life of Christ." The value of the present volume lies in its up-to-dateness. The latest constructive material is employed and the results of modern research everywhere kept in full view, and yet it is everywhere loyal to the main facts of Paul's life and the supernatural evangelical gospel which he preached and taught. The analysis of the subject matter is admirable and the use of heavy-faced type in the divisions and subdivisions enables the eye to quickly follow the outline. It is admirably adapted to study classes and Assembly work. (Fleming H. Revell Company, Chicago).

NEW YORK LETTER.

E. Lyman Hood.

Four millions of people and more now dwell in and near New York City, our nation's greatest city, and it may be a surprise to some to learn that no other is growing proportionately so rapidly. The very rich from all over the entire land come here to spend their remaining days in luxury. But it is not only wealth that is attracted to the metropolis; poverty, as well, finds solace and hope in its crowded streets and tenements.

Last week, while steaming down the beautiful harbor, we passed the huge Baltic coming into port from Europe. Only one vessel in the world is larger. She brought 2,730 passengers; and it is probable that a goodly proportion of the entire number settled in New York City and its suburbs. The cosmopolitan character of its population may be comprehended only to a degree in remembering that here there are gathered ten times as many Jews as there are in Palestine; almost as many Irish as there are in any one city of the Emerald Isle; Germans, who exceed in number those of any city of the Fatherland, save two; and the Italians, Scandinavians, Austrians, French, and Canadians are numbered by the hundred thousands.

The city has become the greatest summer resort in America. "Drummers," merchants, and transient guests at all seasons of the year furnish the hotels with a patronage of over a hundred thousand. But the coming of so large numbers of sight-seers and students in the midst of summer is rather a new feature. Day and

night the thoroughfares are swarming with men and women from every State and nation.

Not only is the city spreading out, by taking into the municipality outlying towns and districts,——it is also rising higher and higher. The memory of my boyhood is still clear and distinct of standing on lower Broadway and gazing upward to the towering steeple of old Trinity Church. With gratitude that this ancient house of God still stands at the head of Wall Street, the financial center of a wide continent, we must note that the church is surrounded by business blocks, which are much higher than the steeple, some of them by a full hundred feet. One marvels in beholding these prodigiously high buildings, like the Park Row, 393 feet above the street, if the limit in skyscrapers has not been reached.

And still the price of land advances. For a lot 86 feet square, upon which an office building is to be erected, a little more than a million of dollars was recently paid. These incredible values not only force structures upward, but compel utilization of subterranean spaces. Basements, cellars, and subcellars are now occupied. Years ago, the surface of the streets became so congested that they were at times impassable, hence "elevated roads" were constructed. At the present time these also fail to provide in the rush hours for the moving multitudes. To meet the increasing necessities of traffic, the city has constructed an underground railway, called the Subway, at a cost, with connecting tunnels, of fifty millions. The first of next month the entire system is to be opened for business.

The material prosperity of New York is apparent on every side. Commerce advances steadily with leaps and bounds. A sum exceeding two billions of dollars is locked up in the vaults of its many banks. The passion to acquire the riches of this world is so consuming, the question springs up unbidden whether the moral and spiritual features of life are keeping pace.

The inquiry may be difficult to answer fully or satisfactorily. One thing is certain, namely, great changes are taking place. In the southern half of Manhattan, dozens, yes, hundreds, of church buildings have been abandoned and taken down. Yet, in this region the population was never so large, and it is increasing. Of all sects and creeds, there are about six hundred churches. Less than one-fourth of the population attend divine services on any one Sunday. Of the Protestant faith, in Manhattan, there are approximately 150,000. The Greek Church has almost as many, the Hebrews twice the number, and the Roman Catholics may be estimated by multiplying the above figure by four. In addition to these, there remain over one million unreached by any church.

The systematic labors of the Federation of Churches in recent years enables me to estimate more accurately than ever before the relative strength of the several branches of the church. A significant result of the careful canvass has been the discovery of so many hundreds of families, formerly members of Protestant churches, which have drifted away from all connection with any religious organization. The federation closes its last annual report by saying: "The best work that Protestantism can do for New York City is not in proselyting Roman Catholics or Hebrews, but in discovering and recovering its own people." Thousands from the country and village churches in going into the great city are engulfed in the mass and lost.

Because of the unprecedented immigration now pouring its human streams upon our shores from Eastern and Southeastern Europe, the Greek Russian and Jewish churches are making the largest gains. The former has erected a magnificent cathedral on Ninety-seventh Street, in which liturgical services of the Holy Orthodox communion are celebrated with Oriental splendor. Several of the more recent synagogues of the Hebrews are among the most ornate and costly houses of worship in the United States. It must be conceded without question that New York is a Roman Catholic stronghold. But, it is to be remembered, this strength has come, not from evangelization or normal increase, but by immigration. Yet no other creed proportionately suffers so great loss in membership. The archbishop holds twenty-five million dollars of property, exempt from taxation. No other corporation approaches this church in its colossal real estate transactions. A recent official report shows 384 acres held by this communion in the Borough of the Bronx,—many times greater than all others. The plan is a simple one. The archbishop buys as large a tract of land as possible, and where values are yet low. He places some benevolent institution, hospital, orphan asylum, etc., upon it. Thus it is held secure perpetually, and without taxation. In the coming century the growth of the city will enable his successor to sell the property, at so much per foot front, for millons. Thus far the plan has exceeded all expectations in the results obtained.

Among Protestant bodies, no other compares in wise oversight and systematic work with the Episcopalian. This communion goes forward with a faith that is invincible. It has a program. It churches seem always open and invite worshipers of every creed. Its city missionary society maintains a half hundred missionaries and chaplains. No other denomination has succeeded in maintaining and fortifying its "down-town churches." The baneful effect of independency has not prevented this sister church from working as a unit for the salvation of the city. The Lutherans come next in their present hopeful growth. Presbyterianism about holds its own. The Methodists are seeking the reason for their continual decline. The Baptists have fifty churches and seem to be gaining slightly.

When we come to our own household of faith, there is not much to lend encouragement. In Manhattan and the Bronx, there are fifteen churches, with 3,100 members, and property valued at two millions. Broadway Tabernacle sold its site and building two years ago for $1,300,000 in cash. With this in hand, a lot on Broadway and Fifty-sixth Street was purchased for $450,000. At present, nearing completion, a stately structure, costing half a million dollars, in every way worthy of our traditions and honored history, invites all of the Pilgrim faith to worship at its shrine. Since possession of the former building was given, the congregation has been meeting in a rented hall on Fortieth Street. There, last Sunday, the writer wended his way, to find the doors closed—and a notice stating all services were suspended during the summer, and until the second week in September.

A former pastor of the Tabernacle, Dr. H. A. Stimson, is the organizer and present leader of the Manhattan Congregational Church, Broadway and Seventy-sixth Street. The location was wisely chosen, and the general up-town movement has been advantageous. Earnest, faithful men in small, less conspicuous churches of our order are building up the walls of Zion in their own communities.

This news-letter, already long, has given only a

partial view of the metropolis. Brooklyn becomes more and more a factor in Greater New York. The time is not far distant when Brooklyn will have a larger population than Manhattan. And in Brooklyn Congregationalism has long been—and is—militant. Dr. Lyman, the nestor of our churchly family, presides with undiminished grace and vigor over the destinies of the Old South. Dr. Hillis maintainss with abiding strength the power and fame of Plymouth. As the successor of Beecher, no more need be said. When Behrends was called from earth, such was his influence as a thinker that many felt the pulpit could never again be acceptably filled. But the congregations which worship in Central Church, led by Dr. Cadman, are larger than at any time in its history. Dewey in the church of the Pilgrims and Waters in the great Tompkins Avenue congregation are beloved and honored as worthy of their distinguished predecessors, Drs. Storrs and Meredith. Brooklyn has less than a third as many Congregational churches as Chicago, but the 14,000 members of its twenty-two churches make this borough of Greater New York the denominational stronghold of the country.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 2.

Topic: How we are in training to suceed others. Deut. xxxiv: 7-12; Josh. i: 1, 2.

The great leader of Israel was dead. Moses, the prophet, lawgiver, statesman, general, writer, had seen the promised land from the heights of Pisgah, had charged the people, had delivered the great addresses recorded in this wonderful book, had phrased his masterful song, and had died and was buried by the angels of God in a lonely grave in this land of Moab. The people mourned for him thirty days, and then they accepted Joshua as his successor. We read that "Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." Thus was a successor provided in the time of need.

Notice that Joshua had been in training many years. He was an Israelite, a son of Nun, of the tribe of Ephraim. There are good reasons for believing that he was born in Goshen, in the land of Egypt, and that his father was one of Pharaoh's slaves. At the time of the exodus, he was forty-three years of age, and at the time of Moses' death he must have been eighty-four——just in his golden prime, according to the life limits of his people and epoch. For forty-one years he had been under the eye of Moses, and for nearly the whole of that time he was a commander of armies or a chief of staff under him. His first appearance in the wilderness campaign is in the battle with the Amalekites. We read that "Joshua discomfited Amalek and his people with the edge of the sword." Afterward he was one of the scouting spies, making, with Caleb, the brave report that Israel was well able to overcome the sons of Anak and possess the land. Moreover, Moses had laid his hands upon him—not a meaningless ceremony, but an act performed in accordance with a special communication from God, which carried with it the promise and potency of whatever, in addition to his rare natural gifts, was necessary to equip him for his arduous tasks. Thus he had been in training many years and was thoroughly furnished.

It is a great privilege to have had such training and under such a master. There is no school equal to it. To be prime assistant, or prime minister, as it is called nowadays, to such a chief was worth many courses in an army school. It was a practical preparation for practical work. Joshua might have had years of theoretical discipline in the best equipped military academy of his time, and yet a few weeks of actual experience out in the wilderness with Moses for a master was worth vastly more. It is so to-day. Not that the theory of leadership is not necessary, not that the discipline of the classroom and the study are not of great value, but actual service in the atmosphere of camp and the battle beneath the eye and under the command of a great captain, are the best of all Soldiers in the army of the Lord need the same kind of discipline and drill.

Experience has taught us that there is no training for a preacher of the gospel like a year or more as an assistant to a Moses in the pastorate. Seminary training must be had. There is needed the long years of undergraduate work in the college, then the drill in Hebrew and Greek and history and theology and ethics and the science of making and delivering a sermon, but having acquired the principles, there is needed practical experience close to the study and the life and the preaching of a master. So we learn best how to teach by watching and imbibing the spirit of a teacher. All of Agassiz' pupils reflect that earnest soul of his. Mark Hopkins has molded scores of his students, not so much by the technicalities of his classroom as by the lofty enthusiasm he transmitted to them and by the mystic power of his influence. To be in the office with a thorough and successful business man is worth vastly more than years of so-called business courses. Joshua was in training with Moses; what could he ask more.

God wants a generation to succeed a generation as each generation passes from the stage of history. He must have leaders to take the place of those who fall by the way. Senior Endeavorers will soon be veterans and other seniors will need to be trained to fill up the ranks. It is important that juniors should be in training to become seniors, and there is no better way than to bring them in contact with successful senior workers.

Though there is something of pathos in it, yet nothing is truer than that upon the present generation rests the responsibility of training its successors, whether of teachers, workers or preachers. Every Moses should be looking up his Joshua, every Elijah his Elisha, every Paul his Timothy. We read "the workers die but the work goes on," and yet how shall it prosper unless there are qualified leaders and followers to carry it on. As a matter of fact the largest number of the young ministers of each succeeding age are recruited by those of the age preceding. If Moses did not discover and qualify his Joshua the church would have a sorry time. So teachers are trained by teachers and workers by workers. And God has so constituted us that we enjoy just that work. What pastor can there be found who has not already taken great delight in helping a young man into the ministry or who would not be glad to do it? We always rejoice to prepare the way for our successors. There is no joy greater than that of being permitted like Moses to lay hands upon one who is to come after us. And if he be mightier, so much the vaster joy. What delight Paul took in advising Timothy, his beloved son in the Lord. How carefully he warned him of the pit-

falls in the way. How patiently he taught him. How tenderely he admonished him. Out of his own experience he imparted wisdom to his inexperienced ways. Like David to Jonathan, his soul was knit to him. So is the soul of every veteran in the kingdom of God knit to every new soldier in the army.

It is a blessed thing to be in training for service. Every young man, every young woman should be. The world is a battlefield, a pasture land, a field capable of being sown, a harvest to be gathered. There is work enough for all and the Lord wants workers. Are you in training, my young friend?

Church News.

California.

Oakland, Second.—This church has called as pastor the Rev. H. F. Burgess of Auburn.

North Berkeley.—At a meeting held last week a call was extended to the Rev. L. D. Rathbone of Santa Rosa.

Etna Mills.—On the last Sunday Mr. Eckles was with the Etna church three were received into church fellowship on confession.

Suisun.—This church received four persons to membership at the recent communion service, one on confession. The congregations are increasing. A Magazine Club has been organized through which good literature is in circulation.

San Francisco Fourth.—A special praise service in which the choir and orchestra of the church will be assisted by the Occidental Male Quartet, will be given Sunday, September 23d, at 7:45 p. m. All friends of the "Green Street" church are invited.

Avalon.—The pastor reports Sunday, September 4th, one of the best days of the season, Rev. Geo. Robertson of Mentone preaching in the morning, and a most delightful spirit attending the evening communion service. Rev. B. F. Boller, of Olivet church, Los Angeles, was heard with pleasure the evening of September 11th.

Oregon.

Albany.—Since the coming of Rev. and Mrs. G. W. Nelson about one year ago, the church has taken on new life. Congregations have improved, finances increased and fifteen been added to the membership. Just now improvements to the building are under way. The edifice has been moved a few feet, an addition for the pulpit been made and the whole structure raised so as to give room for a basement. The plant is greatly improved and will be re-dedicated soon.

Corvallis, First.—Thirty-four have been added to this church during the sixteen months' labors of Pastor Green and his wife. Though coming from the Presbyterian body, they have admirably adapted themselves to the work, and the church is more hopeful than it has been for several years. Mrs. Green, a skilled musician, though devoting part of her time to professional work at the Agricultural College, finds time to look after the choir and attend to the many matters devolving upon the pastor's wife. Mr. Green also preaches at Plymouth church, five miles distant.

Washington.

North Bellingham.—This church of seventeen members was organized by Rev. W. M. Morse of Ferndale, on Sunday, Sept. 1st. Other additions are expected soon. A council of recognition is called for Sept. 22d.

Blaine.—Rev. F. M. Washburn and wife, formerly of Soquel, Cal., are making a place for themselves in this northern community, which by the way has been growing within the last two years. The church edifice, not long since improved within, has a good congregation every Sunday, and the impression pertains that if the pastor will remain several years a strong church will be built up. On a recent Sunday, effort was made in behalf of long standing indebtedness to C. C. S. S., and though all was not raised, more was pledged than on any other similar occasion in recent years. This church enjoyed not long since a visit from Prof. Taylor, principal of Puget Sound Academy, who occupied part of the morning hour in speaking of his growing work.

Seattle, University.—Under the ministrations of Rev. H. C. Mason, recently of Pullman, this church is pushing forward to larger things. Congregations have grown so as to fill the house, many of the professors of the university attending. A lot has been bought at the side of the church and it is hoped a sufficient loan from C. C. B. S. may be obtained to enable the church with its available resources to build a commodious parsonage. Pastor Mason is organizing a Men's League, a Boys' Club, a Girls' Club and getting the women together in a body to do effective work in the line usually undertaken by them. The small balance due C. C. B. S. it is thought will be paid before another year rolls around, and hope is entertained that a new lot may ere long be purchased for such a modern structure as this growing work demands.

PERSONALS.

Rev. O. B. Whitmore has resigned at Natchez.

Rev. Samuel Greene has gone East for two months. He is to visit Boston, probably speak in New England, spend a day or two at St. Louis and sit as a delegate at the National Council.

Rev. J. M. Dick of Seattle, laid aside several weeks by typhoid fever, is again at work. He finds much to encourage him as a missionary of the Sunday-school society.

Rev. W. H. G. Temple, D.D., after an absence of ten Sundays from his pulpit resumed labors the first Sunday in September, when good congregations greeted him. This popular pastor of Plymouth church, Seattle, has regained his wonted health and strength and looks forward to a year of strenuous, but delightful work. H. H. W.

CONGREGATIONAL DAY AT STANFORD UNIVERSITY.

Next Monday, Sept. 26, the church friends at Palo Alto will be glad to greet all Congregational Church friends from all the churches within reach by trains arriving there at 9:43 and 10 a. m.

So many excursion parties visit Stanford it may be many other strangers may come upon that day. To save possible confusion, let all Congregational guests find their way to the north end of the depot, away from the regular university carriages. All conveyances to the university will be provided by the Palo Alto friends, and the plan adopted will give each guest an opportunity to take a bird's-eye view of the university

buildings, a visit to the memorial church, a fifteen-minute organ recital at eleven o'clock sharp, a visit to Mrs. Stanford's private grounds, a drive about Palo Alto, ending at Fraternity Hall at half past twelve or one o'clock. If most of the visitors provide lunch-baskets with substantials, our church ladies will see that coffee and tea are not lacking and sandwiches for those who failed to provide their own. The hall will make a very pleasant place for the after-lunch conference upon the practical relation of Congregationalism to Stanford University. While there will be no solicitation of funds or pledges, the meeting has a practical aim, viz., to consider "the desirability and feasibility of the plans and work proposed by the Palo Alto Church," and our leading men and women will be heard from in the conference. We have the asssurance of the presence of Dr. McLean, Dr. Adams, Dr. Brown, and several representatives from Berkeley who know the problems there. Dr. Willey will be there if conditions of health permit. The editor of the Pacific will be there. Many of the younger pastors will come and bring large delegations from their churches. It will be worth while to have as many as possible of the young people come. It should be a red-letter day and a "time of vision" for some of these.

Oregon Letter

By George H. Himes.

On the 21st inst. the school year at Pacific University will begin. Since there has been an unusually large call for catalogues and other information relating to the institution it is believed that the outlook for the coming year is exceedingly good. An art department will be added this year, and it will be in charge of Miss Lilian Baine, who is known to be very proficient as a teacher.

Work on the new house of worship of the First Congregational church of Salem is being pushed forward rapidly. The roof is on and it is almost enclosed. The plan is admirable and a handsome up-to-date edifice is being erected which will be a credit to the church and to the city of Salem as well. The building committee is composed of three excellent men—D. J. Fry, John Bayne and R. B. Duncan.

The cadet corps of the First Congregational church of Eureka, Cal., are making plans to march from their home to Portland, Oregon, next summer to visit the Lewis and Clark Exposition. Rev. Franklin Baker, the popular pastor of the church, is the originator of the scheme. The captain of the corps and drill master is C. T. White, who rendered good service in the Spanish-American war. He is every inch a soldier and a devoted Christian. Every boy who joins the company makes the following promise:

"I promise to try and refrain from the use of tobacco, profanity, the use of liquor and to help all other boys to do so as far as possible."

The corps was organized in January last, amid numerous misgivings on the part of many of the church; but Mr. Baker was sanguine of success, and so it has proved thus far. The first taste of camp life occurred in July, when 42 cadets were led by Capt. White to a camp 27 miles distant, spending one week. It was during this week that the idea of "marching to Oregon" occurred to Mr. Baker. The number of the cadets upon this occasion will be restricted to 75, and these of course will be the flower of the corps.

A young men's Bible class was organized in the First church of this city last Sunday and started out with twenty members under the leadership of Mr. Reno Hutchinson. About 30 additional members were secured during the week.

The annual State Fair, held at Salem, closed yesterday. It was the most successful in the history of the state. The first State Fair in Oregon was held in 1861 near Oregon City. The place for holding it was changed to Salem in 1863. The attendance this year was about 60,000.

Portland, Sept. 18, 1904.

THE BAY ASSOCIATION.

An unusually large and interesting meeting of the Bay Association was held with the Fourth church, Oakland, Tuesday, September 13th. The theme for the day was "The Church in Its Relation to Social Conditions."

Two of the five speakers had been chosen because they were the spokesmen for interests often supposed to be in antagonism to the church. J. Stitt Wilson of Berkeley, the recognized exponent of Socialism in these parts, presented the message of Socialism to the church, and O. A. Tveitmoe, the editor of "Organized Labor," spoke concerning the attitude of the wage-earners to the church.

Mr. Wilson's criticism of the present industrial system is threefold: 1. It is unjust in its basis. It rests upon the private ownership of the means of production. 2. It is inhuman in its operation. 3. It is tyrannous in its outcome, resulting (1) in greatly congested wealth—ninety-nine percent of the total wealth of the country is in the hands of eight per cent of the people; one per cent of the people receive annually one-fourth of the national income; (2) in widespread poverty—one-half of the population of the country are without property; (3) in enforced employment of women and children; (4) in constant wars between labor and capital. Socialism proposes to abolish private ownership, to be used for private gain, of the original resources with which all must live and labor. To do this it has a definite political program, and it asks the church through its preachers and its church members, to join its political propaganda, for Socialism has no message apart from its concrete program of reform. In the discussion which followed, emphasis was laid upon these two points: 1. No minister ought to seek to determine the votes of his people by any show of authority. It is his business to make as clear as possible the moral principles upon which any vote must rest. The church cannot there fore identify itself with any political propaganda. 2. The present competitive system is not to be judged wholly by its abuse.

Mr. Tveitmoe gave a calm and conservative statement of what he considered the attitude of the wage-earner to the church. In his judgment the interests of the wage-earner and the church are identical. If antagonism exists where there should be sympathy and co-operation, the wage-earner is not responsible.

The address by Mr. Palmer on the attitude of the church to the wage-earner was a clear and strong defence of the following five propositions:

1. The church, expounding and striving to live the gospel of Jesus, has benefited the wage-earners of the Christian nations to a remarkable degree already.

2. The church finds the wage-earning classes in this generation in America less grateful for their gospel benefits and less loyal to the church than almost any other class in our body politic.

3. The church is compelled by Christ's teaching to reject some of the theories and condemn some of the practices of wage-earners as organized today.

4. The wage-earners have no more sympathetic friend than the Christian church.

5. The gospel means both social and spiritual salvation for wage-earners as for all others of mankind.

There were two other interesting and helpful addresses—a study of Amos, the preacher of social and civic righteousness by Prof. Bade, and an address by Rev. Robt. Whittaker on "Present Significant Social and Industrial Tendencies."

It is to be hoped that the discussion has already resulted in a better understanding and a larger sympathy between the two great interests brought together on that occasion. R. C. B.

Woman's Board of Missions for the Pacific.

Annual Report.

The thirty-first annual meeting of the W. B. M. P. was held at the First church, Oakland, on September 14, 1904. A few of the Executive Committee met on the first Wednesday of September in Plymouth church, San Francisco, and adjourned the public meeting to the above place.

Mrs. Jewett called the meeting to order, and read a part of Isaiah xliii, closing with prayer and a hymn was sung. The annual reports of the recording secretary and treasurer were given. The treasurer reported that the sum of $5,978.15 had been forwarded to the American Board. A brief resume of the work of the Southern, Oregon and Washington branches was given by Mrs. Jewett; these will be published in full. Mrs. Adams read the report of the Missionary Library by Mrs. Elder, and Miss Piper reported 152 members for the Cradle Roll.

A letter of appreciation of Mrs. J. H. Warren from Miss Fay, our former president, was read, followed by a paper by Mrs. Pond on the life and earnest labors of Mrs. Warren, showing the large part she had in the early days of this State.

Mrs. Farnam read a bright and spicy account of the various missionaries in whom we are especially interested, with their evangelistic, educational and medical work. She showed a little black idol which had been worshipped for thirteen years by a woman in China. Mrs. Ferrier offered prayer and Mrs. Wilcox gave the home secretaries' report, supplemented by reports of the delegates. The auxiliary in Mill Valley has grown from 5 to 28 members.

Mrs. Brewer reported the following list of officers nominated: President, Miss Laura Richards of Saratoga; vice-presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. C. R. Brown, Mrs. H. E. Jewett, Mrs. G. C. Adams; honorary vice-president, Mrs. G. M. Fisher; recording secretary, Mrs. S. F. Bufford; foreign secretary, Mrs. C. W. Farnam; branch secretary, Mrs. H. E. Jewett; secretary for literature, Miss Katharine Winslow; treasurer, Mrs. S. M. Dodge; auditor, Rev. H. M. Tenney; superintendent Young People's Work, Mrs. O. W. Lucas; superintendent Cradle Roll, Miss M. E. Piper; secretary for circulating letters, Miss A. W. Flint; nominating committee, Mrs. S. M. Dodge, Miss Rader.

By motion of Mrs. Tenney, ratified by vote, this report was accepted and the secretary instructed to cast vote for the above officers.

The following resolution has been offered: "Resolved, That we thank Mrs. Brewer most heartily for her untiring efforts for sixteen years as chairman of the Nominating Committee, and we hereby express our appreciation."

After a satisfying lunch, devotional exercises were conducted by Rev. C. R. Brown. He welcomed the Board to his church, which had always been a missionary church. It had now fallen in line behind the First of San Francisco in supporting Rev. and Mrs. Sidney Gulick.

A letter from Mrs. Peck was read by Mrs. Bradley, written for our annual. At Pao-ting-fu she found paved streets, good houses for missionaries on land owned by our American Board; and so it is in many other stations. Mrs. Jewett voiced the love and best wishes of this Board for Mrs. Peck, which the secretary was instructed to send to her.

Our new president, Miss Richards, was introduced. She thanked the Board for the compliment and would give it due consideration, and asked for prayers, that she may have a blessing, if this call is for her.

Miss Olin, just arrived from Kusaie, was welcomed and two Hawaiian missionaries, returning after twelve years of service to their native land. They were unable to say anything as they did not speak English. Our greetings were sent to the Woman's Board at Boston by Miss Olin.

Rev. H. M. Tenney addressed the meeting in eloquent words, showing that missions do pay in trade, in schools and hospitals. Mrs. Horace Tracy Pitkin, formerly of North China, sang, "The Home Land," in a sweet and touching voice.

As Miss Mary Porter stood before us, fresh from thirty-six years of work in China, her beaming looks proved the happiness she finds in this work, and before she spoke her prayer showed where the missionaries get their power and strength. Miss Porter saw Mrs. Peck for a short time the day before she sailed. We miss her as president; the mission misses her as helper; but she is led by providence, and we must pray that a wide door be opened for her. There are great changes in China. The missions have better buildings in larger grounds, and the American Board, Presbyterian Board and the London Missionary Societies have combined their colleges for greater efficiency. The lower schools are separate as before. The Empress Dowager has given 10,000 taels for medical education.

Miss Nutting, from Mardin, Turkey, brought greetings from W. B. M. I. and Rev. Sidney L. Gulick, just returned from Japan, gave us an opportunity to see his familiar countenance, as he assured us that the war gave better opportunities for Christian work.

"Blest be the tie that binds" was a fitting close for this delightful meeting.

Mrs. S. F. Bufford, Rec. Sec.

THE SAN FRANCISCO ASSOCIATION.

The San Francisco Association of Congregational churches and ministeres met on September 8th in the parlors of the First church. The Revs. H. A. Luckenbach and E. L. Walz were elected moderator and scribe respectively. After a short business meeting the goodly number present greatly enjoyed the program, which was carried out in every detail.

Papers were read on "The Kingship of Christ," by Rev. W. W. Ferrier, and "The San Francisco Association," by Rev. W. H. Atkinson. In the evening there

were two addresses and they were much appreciated: "The Difference Christ Has Made," by Rev. T. R. Earl, and "Our Young People," by State Secretary E. H. Hadlock.

The supper provided by the ladies was a great success, and the "after supper" talks under the guidance of Pastor Adams were an inspiration and a delight. The devotional service was reverently led by Deacon B. S. Hays, and the offering for Association expenses amounted to $4.35. The Association consists of 14 churches and 22 ministers. The church members number 2,254. During the five years of its existence 515 persons have been received into church membership on confession of faith. For home expenses $182,343 have been contributed, and for benevolences $122,869.

THE NEW ORGAN AT PETALUMA.

The new pipe-organ, contracted for five months ago with the Los Angeles Art Organ Company, is in the church building, and was played for the first time Sunday, September 11. It is a beautiful instrument in every way—material, workmanship, design, and tone—and meets all expectations. The case is of quartered oak, natural finish; the design, Gothic, to fit into the church interior. The instrument has fifteen speaking stops, seven mechanical registers, and eight pedal movements. There are eight hundred and eleven pipes. Its action is tubular pneumatic, thus increasing its utility. The touch is as easy as a grand piano, and it speaks as quickly. It is pumped by a Westinghouse electric motor of two horse power. The total cost of instrument and necessary alterations in the building is $3,600, of which amount almost $2,700 is in hand.

Large congregations gathered Sunday morning and evening to listen to the organ, and its value as an addition to the service was evident. On Monday evening a large audience gathered to hear the recital which was given on the instrument by Mr. Edgar Bayliss, an English organist, and the result was very satisfactory. Mr. Bayliss showed what the instrument could do, and to many people it was a revelation. The main use of the organ is in the religious services, but incidentally it is intended to use it for the development of the love of music in the community. This church feels that its equipment is now complete, and sees in this completion an inspiration to better work for God.

S. C. P.

THE ORGANIZATION OF A CHINESE CHURCH.

A very happy event called together a body of ministers and laymen last Friday afternoon, in Noyes Memorial Chapel, Central Mission House, San Francisco. It was for the purpose of reviewing the proceedings of the Chinese members of Bethany Church, looking toward the organization of the Chinese Congregational Church of San Francisco. The Chinese of that church, recognizing their dependence upon their foster father, Dr. Wm. C. Pond, and realizing that a time was coming when they should have but the benediction of a blessed memory of his loving watch-care, expressed a desire to be formed into an independent church during the life of their beloved pastor, so that they might have the influence of his presence in shaping the beginning of the new venture. It is not a case of parent and child entering upon a life of separation, but the case of a loving parent sending a child out into the world with fatherly benediction and a promise of Christian watch-care. The council recognized the relationship, approved the action, commended the spirit, and proceeded in the evening to bring into being the first Chinese Congregational Church of San Francisco. The desire of the new organization is for Dr. Pond as pastor emeritus and Rev. Jee Gam as acting pastor.

L. P. H.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Pocahontas, the famous Indian maiden who saved Captain John Smith, has sent her blood down through seven generations, George Madison Randolph, of St. Louis, being one of her descendants.

Australia has no orphan asylums. Every child who is not supported by parents becomes a ward of the State, and is paid a pension for support and placed in a private family, where board and clothes are provided until the fourteenth birthday.

Ida M. Tarbell, whose history of the Standard Oil has attracted wide attention, was born in Titusville, Pa. She was managing editor of the Chautauquan for some time, and then became part owner of McClure's Magazine. In 1891 she went to Paris for a three years' study of history and French. Miss Tarbell is a woman of admirable personal qualities, and is greatly liked by the associates who come in daily contact with her. Young girls, setting out to make their way in New York, have found her a particularly wise and helpful friend. Her two prominent traits are naturalness and common sense.

The Vanderbilts have issued an order that hereafter the group of railroads that have always been designated as the "Vanderbilt Lines" are to be known and spoken of as "the New York Central System." This order includes all advertising matter, and it is an intimation to every person in the employ of these systems that they are to observe the change. The public has so long been so accustomed to speaking of the New York Central, the Lake Shore, the Michigan Central, the Big Four, etc., as Vanderbilt lines that the practice will be difficult to eradicate. The change is taken by some to mean that the relations between the New York Central and the other lines of the group are to be drawn closer.

The wreck of a mile-a-minute express train at Plainfield, Ind., without the loss of a single life and without a single permanent injury to passengers or train men, the Indianapolis Star regards as a testimonial to the safety of modern travel. Ten years ago many people would have been killed in the derailment of a fast passenger train, leaping from the track on an embankment. The coaches would have telescoped one another and been torn to pieces. The Vandalia train was heavily vestibuled. Not a car broke to pieces, and most of the passengers were only badly shaken up. Examination showed that the engine was kept on the track at the point where the wreck drove a log car into it by the latest type of safety switch No department of the world's work has made greater progress in the past ten years than American railways, and the men who have conducted these great systems along conservative and at the same time progressive lines are entitled to public praise which is too frequently withheld.

"His Wonderful Works."

"By B. F. M. Sours.

Psa. cvii: 21.

O sunrise! bursting gates of day—
We hail your glories far away!
O noontide, with your fervid beams,
Earth basks and shouts in golden streams!
But eventide ere silvery star
Sings the glad anthem, O how far!

The wolf that in the rock abides,
The ferns that grace the mountain sides,
The violets of joyous spring,
The wildbirds whose sweet carols ring
O'er vale and mountains, swell the song
That all the rushing years prolong.

Delve deep beneath the golden grain,
And deeper, deeper go again,
And lo! the harvest richer lies
In gold, in gems, beneath His skies.
The bosom of old earth is fraught
Like love's own treasure house of thought.

Rage in wild frenzy, O thou sea!
From mountain crater, frail man, flee!
Gibraltar, stand!—thou king of rocks,
Against all time's rebounding shocks.
Ye snow-capped peaks, sublimely rise
And bathe your summits in the skies!

But greater than all nature far
Than spray-capped wave or twinkling star,
My spirit, list—O list! once more—
As in the past years, o'er and o'er—
That word—I know that holy Voice
That bids me make His love my choice!

The darkened spirit sees the dawn;
And day's bright cohorts journey on
Till through the glad heart, trusting, too,
The sunshine sparkles, through and through.
O work of Love, divinely wrought!
Our frail minds comprehend it not.

In all the play of nature's realm,—
Sublimities that overwhelm;
In all the swayings of men's souls
Till through their depths the glory rolls;
And in the Heavenly home above,
We see the wondrous works of Love.

Mechanicsburg, Pa.

Lincoln as an Abstainer.

Abraham Lincoln, throughout his life, boy and man, always stood for temperance. Far back in his Indiana boyhood, the first essay he ever wrote was on the subject of "Temperance." A local Baptist preacher was so struck with its merit that he secured it from the boy, and sent it to Ohio, where it is said to have appeared in a newspaper.

Soon after coming to Springfield to practice law, he joined the Sons of Temperance, and, as we shall see in the next chapters, frequently made temperance speeches of very effective character.

The story is told by Judge Weldon that he was once in the room with Stephen A. Douglas when Lincoln entered. Douglas, desiring to show his hospitality, in accordance with the customs of the times, brought out a bottle of whisky and some glasses, and invited his callers to take a drink with him. Lincoln respectfully declined, on the ground that he had always been a temperance man, and felt that he was too old to change.

* * *

Leonard Swett tells us that Lincoln told him not more than a year before he was elected President, that he had never tasted liquor in his life. "What!" said Swett, "do you mean to say that you never tasted it?" "Yes," replied Lincoln, "I never tasted it." When we take into consideration the habits of the time, this is a most remarkable testimony to Lincoln's temperance principles, the stability of his character, and the iron quality of his will-power.

Mr. C. C. Coffin, a most distinguished journalist of the day, who accompanied the notification committee from the Chicago Convention to Springfield, at the time of Lincoln's first nomination for the presidency of the United States, related in his newspaper an incident that occurred on that occasion. He says that, after the exchange of formalities, Lincoln said:

"Mrs. Lincoln will be pleased to see you, gentlemen. You will find her in the other room. You must be thirsty after your long ride. You will find a pitcher of water in the library."

The newspaper man crossed the hall and entered the library. There were miscellaneous books on the shelves, two globes, celestial and terrestrial, in the corners of the room, and a plain table, with writing materials upon it, a pitcher of cold water, and glasses, and no wines or liquors. There was humor in the invitation to take a glass of water, which was explained to Mr. Coffin by a citizen of Springfield, who said that, when it was known that the committee was coming, several citizens called upon Mr. Lincoln and informed him that some entertainment must be provided.

"Yes, that is so. What ought to be done? Just let me know and I will attend to it," he said.

"Oh, we will supply the needful liquors," said his friends.

"Gentlemen," said Mr. Lincoln, "I thank you for your kind attention, but must respectfully decline your offer. I have no liquors in my house, and have never been in the habit of entertaining my friends in that way. I cannot permit my friends to do for me what I will not myself do. I shall provide cold water—nothing else."

The Hon. John Hay, the present Secretary of State, and one of Lincoln's secretaries and biographies, has declared that Lincoln was a man of extremely temperate habits, and that he made no use of either whisky or tobacco during all the years of his association with him.

Mr. John G. Nicolay, his private secretary, and a joint biographer with Secretary Hay, says: "During all the five years of my service as his private secretary, I never saw him drink a glass of whisky, and I never knew or heard of his taking one."

From all this it will be seen that Abraham Lincoln, in his heroic struggle against poverty and hard conditions, in his victory over the vicious habits and customs of the day in which he lived, in the fidelity to principle, and in the cleanliness and purity of his personal habits of life, stands out before us as an ideal leader of the new army of total abstainers to which his name has been given.—Christian Herald, from "The Lincoln Legion," by Rev. L. A. Banks, D.D.

Mr. Dooley: "Gimme a bar of soap, please."

Shopman: "Yes, sir. Do you want it scented or unscented?"

Dooley: "Aw, niver moind; I'll jist take it wid me."—Boston Budget.

Summer Boarder: "I have heard that silk tassels grow on your corn."

Farmer: "Yes, miss, regular grosgrain silk it is, too."—Lowell Citizen.

A Southern cornetist, named Burst, has three children—Alice May Burst, James Wood Burst, and Henry Will Burst.—Epworth Herald.

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Remember to Pray.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments. —Frederick W. Robertson.

"Faithful."

Our Master does not care about quantity, but about quality and motive. The slave with a few pence, enough to stock meagerly a little stall, may show as much business capacity, diligence, and fidelity as if he had millions to work with. Christ rewards not actions, but the graces which are made visible in actions; and these can be as well seen in the tiniest as in the largest deeds. The light that streams through a pinprick the same as pours through the widest window. The crystals of a salt present the same faces, flashing back the sun at the same angles, whether they be large or microscopically small. Therefore the judgment of Christ, which is simply the utterance of fact, takes no heed of the extent, but only of the kind, of service, and puts on the same level of recompense all who, with however widely varying powers, were one in spirit, in diligence and devotion. The eulogium on the servants is not "successful" or "brilliant," but "faithful," and both alike get it.—Alexander Maclaren.

Waiting on the Lord.

Those who "wait upon the Lord" will surely renew their strength. This is Scriptural, and is proved in every-day experience. "The uneventful days of life," says Phillips Brooks, "are the period in which character is wrought and determined for the great crises that come upon us suddenly."

Fellow-Christians, let us not wear ourselves out with minor troubles and perplexities, but possess our soul in patience and reserve our strength for the real stress of life when it shall come upon us. And take heart, O longing soul! Yea, tho' God's hand be heavy upon thee and thou art denied all privilege of active labor in behalf of his kingdom, yet "rest in the Lord; wait patiently for him." Remember, "They also serve who only stand and wait."—The Christian Work.

A Story of Grant.

General Fred Grant's favorite story of his father is one that very aptly illustrates that great soldier's faculty of sizing up a situation in a few words.

"We had an old coachman," he says, "who was not the brightest man in the world, but what he did not know about a horse was not worth knowing. Mother used to call on him to do all sorts of things that were not in his line, and old John, of course, was always making mistakes to annoy her. Once she sent him to the bank to do some business, and he did it wrong. She told father about it, and said:

"'I guess you'll have to let John go. He never does as he should anything I want him to do.'

"'Well, mother,' said my father, 'if John could do everything you want him to do, and do it right, he would not have to be our coachman.'"—Philadelphia Ledger.

The Law of Life.

There is no higher form of life reached, there is no development of personal intellect, there is no prosperous business maintained, there is no higher level of political or social life reached, save along one invariable line—struggle with and conquest of opposition. The law of life is attainment through overcoming.—Rev. J. B. Clark.

When we give our money, we may make it little or much, according as we follow it with prayer, with desire, with hope, with unutterable longing for souls, or drop it like a dead stone into the contribution box.

"Each Agassiz returns from his survey of the world with the feeling that his hopes are God's written guarantees of immortality."—N. Dwight Hillis.

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Or such oratory? Daniel Webster said: "If there is aught of eloquence in me, it is because I learned the scriptures at my mother's knee."

Or such logic? Lord Bacon said: "There is no philosophy like that of the scriptures."

Or unity and completeness of beauty and power? Froude said: "The Bibe is in and of itself a liberal education."

Or what book or books can compare with it? Sir Walter Scott said: "Bring me the book." "What book?" "There is but one book, the Bible."—A Quiver of Arrows.

Passing Your Visions On.

Every man has visions, glimpses clearer or duller, now bright and beautiful, now clouded and obscure, of what is absolutely and abstractly true; and every man has also pressing on him the warm, clear live of fellow-men. There is the world of truths on one side, and there is the world of men upon the other. Between the two stands man; and these two worlds, if man is what he ought to be, meet through his nature.—Phillips Brooks.

Consistent Courage Needed.

Our Lord is thirsting after consistent courage on the part of his children, who are even today as deaf as in the days when he bade the dumb man speak and hear. Before this day has closed review your home conduct. Be more ready to hear than ever before what he has to say and speak out of the kindness he showers upon us. Rev. Dr. Leighton Coleman.

Man's Dual Life.

There is in every man a small and larger self. The supreme question is which shall gain the mastery. No sane man will deny the law of heredity. Inherited taints are found as thorn roots in the soil of the soul. There are birthmarks in the soul as well as on the body.—Rev. Dr. Polemus H. Swift.

Opportunity, sooner or later, comes to all who work and wish. Lord Stanley.

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